

# UNITY

Freedom, Fellowship and  
Character in Religion

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## UNITY

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## Editorial

*Intolerant to none,  
Whatever shape the pious rite may bear,  
Even the poor pagan's homage to the sun  
I would not harshly scorn, lest even there  
I spurned some elements of Christian  
prayer,—  
An aim, though erring, at a "world  
ayont";  
Acknowledgment of good,—of man's fu-  
tility;  
A sense of need, and weakness, and in-  
deed  
That very thing so many Christians  
want,—  
Humility!*  
—Thomas Hood.

WE would call our readers' attention to the beautiful and appropriate responsive service used at the dedication of the Unitarian Church at Duluth, which will be found in our Notes from the Field.

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It is pleasing to find the longing for a broader fellowship of liberals finding expression all over the land; and in this connection we would call our readers' attention to the resolution adopted by the Essex Conference, which will be found in our Notes from the Field column.

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SUBSCRIBERS are warned to send money by post-office or express money order or by draft or check on *Chicago*. When checks drawn on banks in other places are sent, we have to pay "exchange" on them. When bills or postal notes are sent, it is done at the sender's risk; and if the letter miscarries the money is hopelessly lost.

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THE following sentiment, which the *Kindly Light*, the ever winning little sheet sent forth every week by the Unitarian Church of Ithaca, offers in its motto of current issue, is worthy a place in every church and in every heart.

The fraternity of churches is as in music, notes different, distinct, yet blending in those psalms of righteousness by which the world is ennobled.

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"To BE good and to do good, to love the good and to labor for it as the proper business and work of life, is the whole duty of man." This is a sentence taken from a sermon preached by Dr. Salter, of Dubuque, Iowa, in memory of his lamented wife. Dr. Salter is the Mentor of the Congregationalist ministers of Iowa, and is the father of our associate, William Salter, of the Ethical Culture Society. Here we find the common creed of father and son. This is the growing creed upon which all intelligent and progressive souls are learning to unite more and more clearly.

UNITY has a proposition to make to the editors of all parish papers. We cannot afford to "exchange" on an equal basis, as the cost of publishing UNITY is so much greater than is the cost of publishing these little sheets, and they are so very numerous. But the publishers will send UNITY to the editor of any parish paper, however small, as long as he carries a two-inch advertisement of UNITY. To all who express a desire to avail themselves of this offer "copy" for our advertisement will be sent, and their names will be placed on our exchange list.

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WE have received from Mr. Albert A. Pope, the indefatigable worker for good roads, a circular letter suggesting a graduated succession tax as a means of raising the funds necessary to properly equip our highways,—no tax to be levied on estates under \$10,000, 1 per cent. on all estates under \$1,000,000, 2 per cent. on the excess thereof up to \$5,000,000, 3 per cent. on the excess thereof up to \$10,000,000, etc. The plan seems to us a good one; but we see no reason for limiting this principle to road taxes, and we are inclined to think the rate of increase might advantageously be more rapid.

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THE following from the columns of *The Outlook* we commend to the consideration of the men and women who are too busy with the problems of life, philanthropic or otherwise, to find time to go to church. It is the beginning of the church-going season, and we know of no higher gift, within the power of environment to give, to man and woman, than a church home that, to a reasonable extent, represents the ideals of that soul, and then a church-going habit, rooted in conviction and developed by regularity so that it becomes not a weekly distraction but the normal weekly rest time and reverent renewal of the soul: Men who never go to church are natural pessimists; men who go to church,



and breathe its atmosphere of reverence, of fellowship, of love, go out from church with a better thought of their fellow-men and a better expectation for themselves and for their fellows.

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IN the *Christian Register* for Sept. 28 Rev. C. W. Wendte, Superintendent of the Unitarian churches on the Pacific coast, publishes an article in which he says:

Liberalism affirms that all thought is free and to attempt to cramp it is a crime. The true liberal believes in sincerity in matters of faith. No mind is truly free which entertains a hateful, scornful spirit against another mind. The true liberal not only tolerates but loves. He is charitable and sympathetic; the only unpardonable sin in his eyes is uncharity and a loveless heart.

Every thoughtful, earnest man must necessarily indorse these ideas as set forth by the alert, unresting pastor of the Oakland Unitarian Society. But this is a high standard which few of us live up to. The irritation manifested in the presence of those who do not use *our* names and wear *our* sect badge is still manifested by those who affect as well as those who discard the word "Liberalism."

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"PHASES OF RELIGION IN AMERICA" is the title of a neat little volume put forth by Rev. W. S. Crowe, editor of the *Universalist Monthly*, in the columns of which these lectures first appeared. We know of no other single book in which the reader will find so much latter-day information concerning Methodism, Episcopalianism, Universalism, Unitarianism, Theism, Spiritualism, Ethical Culture, and the general considerations that would gather around such a study. Mr. Crowe, with the frankness of a free lance and the sympathy of an earnest soul, has tried to bring these various phases of religious life in America down to date; and to the student of the religious situation at the present time the book offers great attraction. Our UNITY readers will be particularly interested in this work, as they always are in the word and work of this earnest preacher and editor. Copies can be secured by addressing the author at Newark, New Jersey, and inclosing a dollar.

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ONE of our women ministers objects to the prefix "Rev. Mrs.," saying, "One of these is enough, and I much prefer the last." We shall of course respect her wishes. Certainly there is no very strong reason for distinguishing a religious teacher as

*ipso facto* entitled to special reverence, although it is to be hoped that the men and women who enter upon the duties of that high office will have characters worthy of reverence. But until all adopt the sweet and simple custom of the Friends, we believe that it will be found convenient to continue to use the prefix "Rev.," in addition to Mr., Mrs. and Miss, as a convenient way of indicating that the person thus designated is a public teacher of religion. As to the propriety of using "Rev." and "Mrs." together, we must differ from our correspondent. The justification of such a usage as this is the usage itself and its practical convenience. It is awkward and provoking not to know, before meeting a person of whom you may have read for years, whether she is to be addressed as "Mrs." or "Miss." The mere fact that in the case of male ministers, where no such question can arise, it is permissible to omit the "Mr." when the given name or the initials are used (it is still a barbarism—or, at best, newspaper English—to speak of Rev. Mr. Smith as "Rev. Smith"), is no reason why it should be considered an impropriety to speak of the Rev. Mrs. Smith and the Rev. Miss Mary Smith. On the contrary, we regard this as the better usage.

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SAYS *The Advance*, speaking of the Oriental religions:

There were men and women on the platform and in the audience, large numbers of them, day by day, who understood these faiths, and the grounds on which they are supported, just as well before the papers were read and the addresses were delivered as after.

Not an atom was added by what these men said to the stock of common knowledge concerning the Oriental religions. That people in India and China have some right ideas of God, is no surprise. That God is no respecter of persons, and that He has never left himself without witness, are facts which all intelligent Christians have held and cherished ever since the New Testament was written.

We fear that the first part of this is too true; that there were many persons present whose prejudices were too strong to allow them to understand the meaning of much that was said on that platform, and who therefore knew no more after the addresses were made than before,—which is another way of saying that they knew as much before as after. As for the latter part of the statement, we cannot say what the number of "intelligent Christians" is; but certainly the realization that in

India and China the natives "have some right ideas of God," is not very widespread among Occidental Christians even to-day, and the history of missions and of missionary methods indicates that even so far as it is possessed it is of recent acquisition. However this may be, let us be thankful that *The Advance* is on record as holding to these ideas,—indeed, asserting them with a vigor that brings to mind the witty description of the three stages in the advance of new ideas. First, we ignore them; next, we denounce them; finally, *we always thought so!*

We are glad to print the following editorial note from the *Non-Sectarian* for October, and we cordially adopt the sentiments as our own. When the intoxicating excitements of the Fair are over we propose to lend ourselves more earnestly than ever before to the bringing about of such a possible fusion. Meanwhile we reiterate, with our contemporary, the manifest truth that the great Parliament of Religions will fail to bring forth the most obvious fruitage if some time during the year 1894 the most Free elements in America do not at least come together for once to ask of each other, eye to eye, and hand to hand, "Why should we stand apart when our work is one? What is our common work, and how can we best accomplish it?"

We have been long impressed—and have given voice to the impression—with the necessity of an organization of the Liberal societies with a common name and for a common purpose; we have felt that the time is ripe for it, but never have we felt so sure of it as we are to-day. The Parliament of Religions, if it has proved anything, has proved that the people are ready for it—longing for it; as some one has said, "it is the clergy who stand in the way;" but the time is coming—and that very soon—when, if the clergy fail to lead the way, the laity will inaugurate the movement and carry it forward to success. A conference must be held as an initiatory movement, and the sooner it is done the better. If the Liberal societies will not, or do not, do it, the Independent societies must; their need of such organization is too imperative to admit of long delay, and if only they have the courage of their convictions, and undertake it, they will not fail to form an organization which the Liberal societies of the various denominations will gladly join. We have already given our views of the necessity and general character of such organization, and we are confident—more so than ever before—both of its possibility and its certainty, but we would again urge it upon the serious consideration of our societies—the Independent societies especially—and shall continue to do so until it becomes an accomplished fact.



**A MARTYR OF EDUCATION.**

The Christian religion holds no monopoly of that self-sacrifice that reaches to martyrdom. Religion, even, is not the only inspiration that leads to the heights of disinterestedness unless, indeed, religion be interpreted, as well it might, to include all disinterestedness. Science, political reform and education have their white lives whose stories in spire nobleness and lead to greatness. Such a life was celebrated by an unique and impressive service at All Souls Church, Chicago, last Sunday evening. On the desk, resting on a bed of flowers, was an urn of Benares brass, carved with Hindoo symbols. On the platform sat Mr. Nagarkar, of Bombay; Miss Sorabji, of Poona; Mr. and Mrs. B. F. Carpenter, of Roselle, New Jersey; the pastor of the church and others. The urn contained the ashes of Dr. Ananda Bai Joshi, who six years ago yielded up her young life in Poona, with the request that her ashes might rest in America, where her soul found enlargement through the hospitality of sympathetic friends and the opportunities of intellectual advancement. The husband, sympathetic and appreciative in all her struggles, found in the coming of Mr. Nagarkar, to attend the Parliament of Religions in America, the first opportunity of carrying out the sacred wish. All Souls Church was selected as the place where the memorial word and sacred welcome were to be said, before the ashes found their final interment in the family burying ground of Mr. and Mrs. Carpenter at Poughkeepsie, New York.

Many of our readers will remember that Dr. Joshi was the first high-caste Brahmin woman who ever crossed the seas. She took in this country a course of study, received the degree of M. D. with honors at Philadelphia, and returned to her native land with high purposes. She intended to ameliorate the condition of her sisters physically and intellectually. But she went back to find her work through the gate of death rather than the gate of life; and at twenty-one this brave little woman, master of seven languages, beloved and honored in two continents, died a martyr of education, a gentle woman-Winklereid who took into her own breast the shafts of ridicule, opposition and neglect, that thereby she might make way for lib-

erty. Dr. Joshi came to this country a Hindu, and she went back a Hindu and died in the higher faiths of her fathers, with an unflinching trust in the universal father of souls, but without what the representatives of prevalent Christianity would call a "saving faith." Jesus she loved and honored, but she asked for no mediatorial service of him.

Our readers must imagine the nature of the service for the present. We trust that some Memorial notice will be put into permanent shape. Mr. Nagarkar spoke of her early life; Mrs. Carpenter told of the strangely romantic and beautiful manner in which the way was opened for this little girl of eighteen to come and find shelter in her home while she took her course of medical studies in Philadelphia; and Miss Sorabji, a fellow-townswoman, told of the last days and her final triumph at home. The pastor of the church conducted the preliminary Memorial service and spoke the final word on behalf of America, on behalf of the American women, and on behalf of that international religion, the cosmopolitan faith, that finds in this incident a beautiful interpretation. Truly the ashes of the Hindu saint resting in American soil will bring a benediction of peace to both continents beyond our powers of computation.

**A SONG OR A SUPPER.**

The following item from a leading paper tells of one more new departure for women:

Mrs. Dixon, wife of the Rev. Thomas Dixon, of New York, is with her husband, "hunting robins" down on Cobb's Island in Virginia. Mrs. Dixon is, if anything, a better shot than her husband. She accompanies him in all of his hunts, carries her own gun, and shoots the birds on the wing.

It is a departure, however, into a path in which I hope she will be followed by no other woman. The atrocity of going deliberately forth to shoot robins ought to be confined to the sterner sex, surely; and I am happy to say that I think few even of the sternest of them delight in this precious pastime. I wonder if this couple are acquainted with the robins? Have they ever had them for neighbors summer after summer in their lindens or their larches? Have they ever fed them in the very early spring, or helped them to replace their little ones who had fallen from the nest? Have they listened with rapture to their first spring

songs, or bade them a sad adieu in late autumn? They evidently are not of the same mind as Ruskin, who would rather hear a bird sing than eat it, and says that is one of the reasons why he has been called mad. Would there were more mad people like the gentle-minded Ruskin. Then we should not be in danger of destroying whole species of our singing birds, as we are to-day, and have to look forward, as does Kipling, to the time "when the birds will all have died." Then

"The dawn will come as still as death,  
With ne'er a single lark,  
And joyless as one stricken dumb  
The day will turn to dark.  
And we shall clasp our hands and cry:  
Ah, God! Ah, how I long  
For one sweet-throated bird to sing  
Even a foolish song." H. T. G.

**FAIR PLAY.**

Now that the Parliament is over, and the "Heathen" are presumably where they cannot retort, we find the following statement, originally made in *The Interior*, going the rounds of the Christian papers, and apparently having the hearty approval of most them:

Among the results of the Parliament of Religions these may be noted: No anti-Christian faith has offered to lay its sacred Scriptures beside the Bible for comparison; no contrasted creed, however it may boast of righteousness, has proposed a single new ethical conception not found in Christianity; no philosophy has offered to us a nobler conception of God than that we have obtained from the Old and New Testaments; no hope richer and more consoling has been suggested than the hope of an immortality of holiness; and no religion has presented to us a record of such continuous and tender self-sacrifice as that of the Christian believer. And it is especially noticeable that most of the men who eulogized alien faiths were those who personally owed their intellectual quickening and their morals both to contact with Christianity.

We cannot but protest against the narrow, unfair and boastful spirit here exhibited. In the first place, the religions represented—the great majority of them, certainly—were not *anti-* but *non-Christian*, which is a very different thing; and further than this, while it may be *literally* true that no non-Christian faith "offered to lay its sacred Scriptures by the Bible for comparison,"—no such offer of comparison *from any religion* having been a feature of the Parliament,—the implication that other faiths were unwilling to risk such a comparison is false. And right here it may be noted that when in the



Parliament Dr. George F. Post made his improper attack upon the Koran and said that it contained passages unfit to be read in public, he wisely refrained from offering to lay his sacred Scriptures beside it for comparison,—the fact being that there is much more indecency in the Old Testament than in the *Koran*.

Let us take the next statement. One would hardly expect from older faiths than Christianity—and most of those presented *were* older—"new ethical conceptions not found in Christianity"; to suggest such a thing is but a poor compliment to Christianity, it being more in order to ask whether Christianity "has proposed a single new ethical conception" peculiar to itself. But more than this, it may be suggested that the Buddhistic doctrine of Karma and Reincarnation, though not *new*, is a high ethical conception not found in Christianity.

The statement about philosophy is out of place, because the Parliament was religious not philosophical; yet we venture to assert that true philosophy *does* offer a nobler conception of God than that contained in the Old and New Testaments; and so, for that matter, does the religion of the Brahmo Somaj.

As the hope of immortality entertained by Christians is not peculiar to them, the next statement has little or no comparative value; and the one which follows it we are compelled to question, if not to deny. Is the true Christian's life more tender and self-sacrificing than the faithful Buddhist's? In view of the regard of the latter for the lower animals, as well as for man, the contrary would seem to be true.

And finally we must say that the last statement is pure assumption, resting, so far as it has *any* foundation, upon the undying fallacy, *post hoc ergo propter hoc*.

Let it be understood that we make this protest merely in the interest of fairness, not because we prefer to Christianity Buddhism or Mohammedanism. As between the three, our preference is for Christianity, although we regard it, not as the fullness of truth, but as one of several approximations to a goal not yet attained by man. F. W. S.

WHAT women by nature cannot do, it is quite superfluous to forbid them from doing. What they can do, but not so well as the men who are their competitors, competition will suffice to exclude them from. —J. S. Mill.

## Contributed and Selected

### A SONG OF THE NIGHT.

O night of many voices! how they call,  
When gentle sleep her magic touch withholds!  
From out the deeps their grieving accents fall,  
And past the visions troop from years grown cold.

They come in faintest sighing of the winds,  
Which like the measures of a crooning lay,  
Brings back the tender touch of long lost friends,  
And sweet sad memories of a vanished day.

And when the mourning heart of midnight yearns,  
And in wild gusts our thoughts are tossed at sea,  
We hear again the step that ne'er returns  
From that blest summer land of melody.

O deep-voiced night to thee alone belongs  
The mystic hour which links us to our dead,  
Day dims our vision, sweet tho' be its song  
Of light and love and joys that have not fled.

For dawn with sweetest breath blows out the stars,  
Beyond which lie the blossoming radiant hills  
Where those we love have wandered from us far,  
And blest be night that calls them to us still.  
FRANCES OVIATT LEWIS.

### THE PREACHER AS A MEDIATOR

The present, while a deeply interesting, is unquestionably a difficult age for the preacher. The audiences he addresses, especially in the great centers of population, are divided by gulfs of intellectual difference of a width and depth entirely unknown in earlier days. Amid a thousand diversities on minor points there are, however, in nearly every modern congregation, two broadly marked divisions whose character and relative significance it will be fatal to the success of a religious teacher to ignore. They may be roughly defined as the old school and the new. Every section of the modern church presents us with this position. Various methods exist of dealing with it. There is that of obscurantism, which sees nothing but evil in modern tendencies, and will hold no parley with them. Another method is that of the revolutionary, iconoclastic preacher who revels in the newest ideas, and who treats with scant courtesy any religious theories not as advanced as his own. A man of this type, if he has ability and sincerity, will gather about him a good many of the minds that the other has failed to touch. But to a number of people whose steadfast piety makes them the salt of churches, he has nothing to say which their spiritual nature can assimilate.

The situation calls for a new pulpit function. The modern preacher needs to be a mediator. A mediator is a go-between, who brings two different and, perhaps, opposing interests into living and harmonious relations. To do this he must, in the first place, understand intimately and thoroughly the two parties he is dealing with. A translator is in this sense a mediator, and no man can be

a good translator who has not caught the innermost spirit, not only of the language and the piece he is interpreting, but of the people into whose thought forms he is about to render it. The preacher who would preserve unity and brotherliness of feeling amid the mental dissimilarities of his flock must in this way be a translator—that is, a sympathetic interpreter of the old to the new, and of the new to the old. As an indispensable condition for that service he must know both and live in both. On the one hand no man will do effective work on the hearts and lives of men who has not assimilated and realized in his inmost nature the principles, and still more the spiritual experiences, which underlie the old theology. The most devout of his congregation will feel that in him they have a brother soul who has borne, as they have, the burden of evil, who has been in the Slough of Despond, knocked at the Wicket Gate, trodden the Valley of Humiliation, and seen, from the Delectable Mountains, the Celestial City. With this rich experience in common they will trust him when he brings before them, as it will be his duty to do, the newer outlooks which it has been reserved for this age to open up.

An operation of a converse character will go on between him and that portion of his hearers who have been smitten with the modern spirit, and taught to look askance at old views in religion. His knowledge of modern science, philosophy and economics will be sufficient to cause him to give fullest weight to the considerations coming from those quarters. But the trust he thus inspires will in its turn be used to lead this portion of his hearers to complete what is lacking in their inward culture by the statement to them, in terms such as befit their intellectual status, of the claims of that spiritual side of things which the old theology was framed to present.

The modern need of mediators is indeed an urgent one over a very wide era. The relations between science and religion show the want of them very forcibly. The scoffs in some recent scientific works against theology would certainly have been spared had their utterers known more about the subject they were discussing. Theologians on their side show quite as badly in their dealings with science. What is wanted in the world of ideas is that which biology shows to be so valuable in organic life—namely, the crossing of breed. A theology or a science shut up to itself is in the condition of a cluster of families secluded for generations in some Alpine valley, where want of outside communication has led to a close intermarrying, the result of which has been *cretinisme*, or idiocy. Confinement to one class of ideas brings about intellectual *cretinisme*. Fresh blood must be introduced if vigor is to be maintained. The same thing holds between religion and



political economy. We might have illustrated our subject entirely from the relation of these two interests. The treatment of economical questions, entirely apart from ethical considerations, brought the science some years ago into profound disrepute. On the other hand, pulpit utterances on these questions full of moral enthusiasm, but without any scientific knowledge of economics, are of little real value. Let the two elements mingle and the result will be a transformed world.

It may be, that in coming forms of social and spiritual evolution, the role of preacher as mediator may be exhibited in even more concrete ways. He may learn to mediate between the ideal and the practical by leading the church in the carrying out of great industrial and civilizing schemes. The Jesuit missionaries in South America with their extended and successful agricultural operations showed the way here, as did, on the other side of the reformation line, the Protestant pastor Oberlin, who, in addition to his wonderfully successful spiritual teaching, by his practical energy and sagacity transformed the once barren valley of the Vosges, in which his lot was cast, into a paradise of fertility, of rural comfort and prosperity. It will be a wonderful thing if the church, as the next phase of its progress, should give up the greater part of its talking and take instead to doing! The translation of its ethical and spiritual ideas into facts instead of into words is, nevertheless, perhaps the next experiment to be tried. The preacher of that day will have to learn a new kind of eloquence.

—Condensed from *The Christian World*.

### THE IDEA OF GOD.

A little philosophy inclineth a man's mind to atheism, but depth of philosophy bringeth men's minds about to religion. —BACON.

Things in the concrete are palpable to the untutored mind. The ancients, becoming conversant with this psychological fact, represented abstract metaphysical truths by concrete personalities.

The vulgar, or ignorant people, losing sight of the eternal verities which these form-crystallizations were calculated to represent, worshipped the images instead of God in spirit and truth.

This was fetichism. There is extant a form of this kind of worship, which in its incipency led men into grave errors and cruel persecutions.

No farther back than the fifteenth century John Calvin, a bigoted fanatic, was instrumental in the burning of Servetus, a physician and naturalist of Geneva, a man of great learning and integrity, who could not entertain Calvin's belief. The *odium theologicum* assumed a most horrible form in the terrible torture of this good man. Let us endeavor to discover the springs and seed of this awful deed: A concept, or noumenon, in the mind of Calvin,

represented God to him as an anthropomorphic being,—that is, a being with the passions of a man,—a being whose wrath must be appeased by sacrifice.

This horrible superstition still remains in the sentient mind, and the idea must be supplanted by one more salutary before the votaries of fetichism will cease to persecute their fellow-beings. Reason, man's beacon-light, shows the absurdity of the idea of an anthropomorphic God. If God is infinite he is beyond the ken of the finite mind. If he is all-wise, he can learn no more; if he is all-powerful, he cannot be made more powerful. Again, if he is infinite, he is conditionless; and the conditioned can in no wise affect the conditionless. We can sin against a sentient being, because such an one has atomic conditions, and by being kind or cruel we bring about a change in these conditions; and good or bad acts are the precursors of pain or peace. We should allow this moral seed to penetrate our hearts, take root and grow. This eternal truth can never be dethroned or denuded of its sanctity. Let those who clothe pride, ignorance, folly and sloth in the sanctity which belongs only to the everlasting truth bestir themselves, and, instead of persecuting their fellow-beings in expectation of pleasing an imaginary God of relentless anger, go about doing good. Superstition is an insidious enemy of humanity, born of ignorance and nourished by ecclesiastics. Religion is a *bona fide* friend of mankind, born of reason and nourished by honest men.

God is immanent in nature. He touches the seed, and it miraculously blossoms into a beauteous flower. God is the spontaneity of living substances; he is the origin of protoplasm. He is an inherent, immutable, ubiquitous spirit. God procreates protoplasm, freighted with energy. He is the origin of psychic life. God is feeling, form, matter, force, and motion—the All; and of this wondrous whole we are a part. I have personified God; but God is not a person. A person must have idiosyncrasies. God is not mutable.

Let us not vilify the ideas of our ancestors, who conceived a transcendental God, with passion and parts; but rather let us indicate moral laws that govern the universe, and endeavor to work in harmony with them.

T. D. EFNER.

Albany, Ill.

### LIVE TO-DAY!

The wise man is he who knows the value of to-day: he who can estimate to-day rightly may leave the future to take care of itself. For the value of the future depends entirely upon the value attached to to-day; there is no magic in the years to come; nothing can bloom in those fairer fields save that which is sown to-day. The great aim of Christianity is not

to teach men the glory of the life to come, but the sacredness of the life that now is; not to make men imagine the beauty of heaven, but to make them realize the divinity of earth; not to unveil the splendor of the Almighty, enthroned among angels, but to reveal deity in the Man of Nazareth. He has mastered the secret of life who has learned the value of the present moment, who sees the beauty of present surroundings, and who recognizes the possibilities of sainthood in his neighbors. To make the most and the best out of to-day is to command the highest resources of the future. For there is no future outside of us; it lies within us, and we make it for ourselves. The heaven of the future, and the hell also, are in the germ in every human soul; and no man is appointed to one or the other, for each appoints himself. To value to-day, to honor this life, to glorify humanity, is to prepare for eternity, to seek the eternal life, and to worship God. The harvest of the future is but the golden ripening of to-day's sowing.

—The Outlook.

### THE RESULT OF THE RELIGIOUS CONGRESS.

The World's Congress of Religions, in connection with the Columbian Exposition, is destined to be the greatest enemy that traditional orthodox theories can encounter. Of course, there will be no direct assault. The effectiveness will be its ignoring of those old theories as matters too small and too stale for consideration. Orthodoxy rests upon four doctrinal theories—I. The corruption of the human race in Adam. II. The vicarious atonement of Christ's death. III. Salvation by faith. IV. Endless punishment. Just as modern literature and science and philosophy ignore these out-worn theories, the World's Religious Congress advertises to ignore them. These are not world themes any longer. They are sectarian themes—urged in obscure places. The time is past when they can even be considered in a representative body of the world's thinkers. You might as well try to hold a world's congress of sciences, in which alchemy and phlogiston and the philosopher's stone and perpetual motion were the themes to be discussed.

The circulars sent out by the Advisory Council declare the great purposes of the Congress as follows: "To deepen the spirit of human brotherhood among religious men of diverse faiths; to indicate the impregnable foundation of theism and the reasons for man's faith in immortality; to strengthen the forces adverse to materialism; to throw all possible light on the solemn problems of the present age; and to bring the nations of the earth into more friendly fellowship."

That circular begins with *brotherhood* and ends with *fellowship*. What



a peculiar brotherhood and what a grim fellowship it would be for the Christian of that congress to tell the good and learned representatives of Mohammedanism and Confucianism and Judaism and Buddhism and Parseeism and Brahminism—men who will represent the oldest civilizations of the earth, and who will represent three-quarters of the inhabitants of the earth—what fellowship and what brotherhood it would be to tell those men that they and their nations and their ancestors are all to be turned into everlasting hell because they have not renounced their own faith and believed in the vicarious atonement of Christ's death! The old dogmas are too small, too narrow, too thoroughly devoid of human fellowship, too replete with the spirit of selfishness and bigotry, too long the cause of hatred and war and persecution,—they will not be put forward in the congress, except to be apologized for and smiled at as the weaknesses of our fathers. Higher criticism, modern literature, and the evolution of moral sense have retired them forever.

The themes to be discussed are Theism, Immortality, Worship, Practical Ethics and Human Brotherhood. The world's future good and man's eternal destiny are not supposed to hang on any such thread as the record of Daniel's escape from the lions, or Jesus' miracle at Cana, or the reappearance of his own body after death. Whether the fourth Gospel was written by the disciple John before the fall of Jerusalem, or by some Greek convert of the second century, is not a question on which the fate of nations can any longer be hinged. That congress proposes a genuine universalism of religion—a serious consideration of the religious elements which are universal. When will the assumed leaders of our denomination, who "squatted on so great a word," wake up to its magnificent meaning!

—*The Universalist Monthly.*

#### NAGARKAR AT ROCKFORD, ILLS.

Perhaps no visitor has ever left with the people of Rockford so deep and affectionate an impression as this brother from the far East. His lecture conveyed a succession of the most interesting information; told in a manner that held the large audience in the closest attention. The pleasure and instruction the lecture afforded was shown by the many who, at the close of the lecture, came to Nagarkar with their warmest greetings. On Sunday he preached for Dr. Kerr. The crowded church expressed the universal desire to see and hear him again. The sermon was of surpassing interest. That service will remain for many a year in the memory of those who heard and were so illuminated and blessed by it. The ability of the discourse, its scholarly discrimination, its quality of tenderness and earnestness,

the beauty and force of its language, the genius of its devoutness, and the charm of the preacher's personality,—carried in spirit the great company to whom he spoke to a high pitch of intelligent, sympathetic, and religious fervor.

In a fine address, which Mr. Nagarkar gave to the Sunday school of Dr. Kerr's society, he left in the glad hearts of the children and youth a gracious and reverent feeling they can never forget. K.

### Correspondence

#### "GREAT TRUTHS."

TO THE EDITOR:

A correspondent writing in a prominent Chicago journal concerning the addresses of the representatives of the religions at the Parliament of Religions, states that Rev. Joseph Cook and others brought out prominently "the great truths which separate Christianity from all other religions." Is this statement true? Has Christianity "great truths" possessed by no other faith? When the Son of man was asked by the young man what he should do to inherit eternal life, he was told to "keep the commandments." Religion is defined, by the apostle James, as "visiting the fatherless and widows and keeping unspotted from the world." The directions of Christ to the inquirer are taken from Judaism, and the rules given are taught by other religions. "By their fruits ye shall know them," is as good a test to apply to religions now as when Christ uttered the words. Let us consider some of those religions which, according to Rev. Mr. Cook's eulogist, have none of those "great truths." Consider Buddhism. Its founder was born in the seventh century before Christ, its adherents number nearly five hundred millions, and it has never persecuted. What a beneficent record! During 2,400 years of existence, with adherents far outnumbering any other religion, it has never applied the rack, the fire and fagot to the adherents of other faiths.

"Ole who does me wrong I will return to him the protection of my ungrudging love; the more evil goes from him, the more good shall go from me." Such was the noble dictum of the founder of Buddhism. Not to partake of anything intoxicating is the fifth Buddhist commandment. The adherents of this great religion do not find it necessary, as do the Rev. Mr. Cook and his school, to invent an untenable theory—the two kinds of wine myth—in order to conform to the modern conception of temperance. Narrow-minded bigots may not discover "great truths" in Judaism or Buddhism, but all sincere lovers of truth will concede that these religions are civilizing, humanizing, elevating, and regenerating, and that the founder of Buddhism was the true brother of all

those aspiring and bright reformers who sought to make humanity wiser and better—worthy children of the Eternal Spirit. JEFFERSON.

#### "A JESUS GALLERY."

EDITOR UNITY:

Some of our Sunday schools are using the lessons on the Life of Jesus, which Mr. Fenn is writing week by week in UNITY. They are admirably fitted for the older scholars,—I know at least one gray-over-the-ears minister who finds that they teach him. Each lesson is based upon a picture. The papers cost but 11 cents a set to schools, but the set of twenty-two pictures (Soule's photographs) costs \$2.75. The lessons, then, are both grown-up and costly, yet so very good that it is worth while to know how easily both objections can be got around. Buy, to go with them in the homes, Mrs. Jaynes's little leaflet, *Life of Jesus*, with pictures, published by the Unitarian S. S. Society, 25 Beacon street, Boston, and noticed in UNITY of Aug. 24. Being the *Life* told for little ones, her text contains just the sort of details which Mr. Fenn has no room for in his lesson-papers, but which all are young enough to enjoy and most of us to need. So ignorant are our children usually, the children in the homes of the liberal faith, of the common Gospel facts, that for half our classes there could hardly be a better supplement to Mr. Fenn's help. Using the two texts together, a school is well equipped. But that is not all. Mrs. Jaynes's leaflets contain the best little *Jesus Gallery* there is within easy reach, the pictures one to each lesson being mostly reproduced from Durand's spirited woodcuts made for Renan's *Life of Jesus*; they are not idealizations, but give as near to the real facts and scenes as may be guessed; and are the better for that, some of us would say. There are thirty-six of these pictures, and they cover, not all, but most of Mr. Fenn's lesson-subjects, often with more than one illustration. Almost all the children in our schools can afford to buy these, as the set costs but 15 cents. In our own school forty sets are in use,—which means that as many homes have furnished themselves in this way with the little *Gallery* for home-study in connection with the older lessons.

W. C. G.

If you will look in your garden for cobwebs, you will find them; if you look for buds and blossoms, you may find those. —Emerson.

Ah! for the boyish days!  
For the apple blossoms lost!  
Ere a summer's heat and autumn haze  
Foretold the wintry frost.

But mine are the fuller years;  
There is fruit on the bended bough;  
Let the joy of harvest banish tears!  
Why mourn the blossoms now?

—Walter Storrs Bigelow.



## Church-Door Pulpit

## THE RELATION BETWEEN RELIGION AND CONDUCT.\*

BY PROF. CRAWFORD HOWELL TOY.

At the present time the external relation between conduct and religion is an intimate one. All religious ministers and manuals are also instructors in ethics; our sacred books and our pulpits alike emphasize conduct. This has been the case in human history a long time, but not always. In the very early times, in the childhood of the race, if we may judge from existing savage life and from the earliest records of civilized peoples, religion and morality occupied quite separate spheres, which rarely or never touched each other.

The god was approached and propitiated by methods known to the priest, by magic formulas which had no more to do with conduct than the word by which Aladdin controlled the slaves of the lamp. But the intermingling of moral and religious ideas has been parallel with the growth of society. One test of the elevation of a religion, in some respects the best test, is the closeness of its alliance with morality. This is equivalent to saying that religion and morality stand hand in hand on the same stratum of civilization; it is in general the highest culture that has the purest religion. The union between the two elements of life is further strengthened by the fact that religion has given powerful sanctions to morality. By a natural process of thought men have always identified their moral conceptions with the will of the deity, and ethical rules have been supported by theories of divine rewards and punishments.

The object of our inquiry is to discover, if possible, the precise relation between the religious and the ethical sides of our nature in order that each may have due recognition and best perform its functions in human development. The necessary harmonious co-operation of the two can be secured only by doing justice to both, by allowing neither to usurp the place of the other.

Our thesis, then, may be expressed as follows: Morality is complementary to religion, or it is the independent establishment of the laws of conduct which help to furnish the content of the undefined religious ideal. Religion, properly speaking, has no thought-content: it is merely a sentiment, an attitude of soul toward an idea, the idea of an extra-human power. The religious sentiment does not know what is the ethical character of its object till it has learned it from human life. Morality is the human reflection of divine goodness, produced by the same human endowments whence springs

the sentiment of relation to God. Or, to state the case more fully, the content of the conception of God as the perfect ideal in truth, beauty and goodness, is given by science, aesthetics and ethics. Let us look at certain facts in man's moral-religious history which appear to illustrate one part of this thesis.

First, it may be noted that, in the ancient world, about the same grade of morality, theoretical and practical, was attained by all the great nations. The great teachers in Egypt, China, India, Persia, Palestine and Greece show remarkable unanimity in the rules of conduct which they lay down. The common life of the people was about the same in all lands. Whatever the status, a member of a given class in one country is not to be distinguished on the ethical side from his confreres elsewhere. Judean and Persian prophets, Chinese and Greek sages, when they are called on to act, show the same virtues and the same weaknesses. The higher family life, as far as we can trace it, was the same everywhere.

The moral principles regulating commerce and general social relations were scarcely different throughout the ancient civilized world, if we compare similar periods and circles. David acts toward his enemies very much as does one of the Homeric chieftains or one of the heroes of the Mahabharata. The internal politics and court-life of Judea remind us of the parallel history of China, India and Egypt. The prevarication of Jeremiah and the trickery of Jacob may be compared with the wiles of Odysseus and with double-dealing the world over. Instances of beautiful friendship between men like those of Jonathan and David, and Damon and Pythias are found everywhere. We find charming pictures of home-life in Plato, in Confucius, in the Old Testament.

Social laws were the same throughout the world. Slavery, polygamy and child-slaughter were universal, yet everywhere yielded gradually in part or in whole to the increasing refinement and the increasing recognition of the value of the individual. The position of woman was not materially different in the different peoples. Notwithstanding certain restrictions she played a great role, not only as wife and mother, but also in literature and statesmanship, among Egyptians, Chinese, Hindus, Hebrews, Greeks and Romans.

From this ethical uniformity we must infer that the moral development was independent of the particular form of religion. Under monotheism, dualism and polytheism, whether human or zoomorphic images of the deity were fashioned or no images at all, with varying methods of sacrifice and widely different conceptions of the future life, the moral life of man went its way and was practically the same everywhere.

Another fact of the ancient world is that the ethical life stands in no

direct ratio to the religiousness of a people or a circle. While ancient life was in general deeply religious, full of recognition of the deity, there were several great moral movements which were characterized by an almost complete ignoring of the divine element in human thought. These are Confucianism, Buddhism, Stoicism and Epicureanism. Whatever we may think of the philosophic soundness of these systems, it is undisputed that their moral codes were pure and that they exerted a deep and lasting influence on ancient life. They all arose in the midst of polytheistic systems, against which they were a protest, and they attained a moral height and created a type of life to the level of which society has not yet reached. We may set this phenomenon over against the picture of kindness and honesty which sometimes presents itself in savage tribes, every act of whose lives is regulated by religion.

Turning to modern Europe, it is evident that progress in morality has been in proportion to the growth rather of general culture than of religious fervor. If religion alone could have produced morality, the crusades ought to have converted Europe into an ethically pure community; instead of which they often fostered barbarity and vice. The Knights Templars, the guardians of what was esteemed the most sacred spot in the world, came to be, if report does not belie them, shining examples of all the vices. Mediæval Rome was a hotbed of corruption. Protestants and Catholics alike burned heretics.

The English Puritans of the seventeenth century were among the most religious and the most barbarous and unscrupulous of men. In our day the same evil spirit which sometimes disfigures our political assemblies appears sometimes in our religious bodies. Trades and professions are characterized by certain virtues and vices without respect to the religious relations of their members. In a word, religion has, as a rule, not been able to maintain a high moral standard against adverse circumstances and has not exerted its proper influence.

In order to understand the relation between religion and morality we must note their origins. Morality, in the first place, is simply the product of our social relations. It is unnecessary to go into an examination of the origin of man's moral and social nature. Assuming this nature as a generally recognized fact, we may illustrate the growth of moral codes by examining some typical cases of moral rule. The idea of honesty assumes the existence of property, and of property belonging to another. In an unorganized communism or in the case where I alone am owner, there can be no such thing as dishonesty. Thus, in a family, a father cannot be dishonest toward the children absolutely dependent upon him. Further, the idea of property is at first phys-

\* A paper read at the Parliament of Religions.



ical, non-moral, involving the mere notion of possession.

A dog or a savage has a bone. He thinks of it merely as something good, as the means of supplying a want. Another dog or savage snatches it. What is the feeling of the original possessor? Simply that he has lost a good thing and that he desires to get it back. If he fails to recover it, his judgment of the situation is two-fold; he says to himself that he has suffered loss and that the invader is an enemy of his well-being. In all this there is nothing ethical; but the successful marauder in his turn suffers similar loss and makes similar reflection. When this has happened a number of times the difference between the brute and the man begins to show itself. The former keeps up the struggle from one generation to another without ceasing; the latter reflects on the situation.

The savage after a while acquires permanent property, a bow and arrow, the loss of which involves not merely a momentary but a permanent failure of resources. He perceives that he secures the greatest good for himself by an understanding with his fellows which assures to each the use of his own possessions. As social relations become more numerous the advantage of such an arrangement becomes more and more evident and respect for the property of others becomes an established rule of the community. The moral sentiment now makes its appearance, at first dim and untrustworthy, but gathering strength with every advance in reflection and intelligence, until finally the rule of life is embodied in the law, "Thou shalt not steal."

From this point the progress is steady. With the growing estimate of the worth of the individual, and the increasing dependence of members of the community on one another, the rights of property are more clearly defined, and there is a greater disposition to punish the invasion of these rights. Recognition of property-rights becomes a duty, but always under the condition that gave it birth, namely, the well-being of the community. So soon as it appears that this right stands in the way of general prosperity, it ceases to exist. Society, for example, does not hesitate to seize the property of an enemy in war, or to confiscate the property of its own citizens by fines or taxes. Or, in another direction, we do not hesitate to take what is not our own if we have reason to believe that it will not injure the possessor, and if there is a general presumption of his consent, as when, in passing by a field, we pluck an apple from a tree whose owner is unknown to us.

In the same way the duties of truthfulness and of respect for human life have arisen, and these are limited by the same condition. The right to slay a criminal by legal process, to slay an enemy in war, to slay a midnight burglar or would-be as-

sassin is recognized by all codes as necessary to the existence of society. Men everywhere claim the right to state what is contrary to fact in certain cases, as, to enemies in war, to maniacs, in fiction and in jest. The statement of the novelist that a knight called Ivanhoe followed King Richard to Palestine, the declaration of the poet that the waves ran mountain-high, the assertion of Talleyrand that language is meant to conceal thought, though all contrary to fact, are not injurious, for they deceive nobody, and the obligation of truthfulness results from its bearing on our well-being. Under certain circumstances a man may conceal his opinion without offense to his conscience, namely, when he is convinced that such concealment will work no harm.

But there are two situations in which concealment is violation of truthfulness: when a man from his position is expected to speak and his silence will be misleading, and when, being a public teacher in science, art, or religion, he uses phrases which he knows to be understood by his audience in one sense while he employs them in another sense. There is a still more subtle form of untruthfulness, in which a man deliberately turns his mind away from certain evidence for fear it will change his opinion. This procedure is fatal to the intellect and to the soul; it obscures thought and perverts conscience, and is therefore a wrong to one's self. This is an illustration of how the clearer recognition of the dignity of the individual refines our conceptions of duty.

The same law of growth governs the history of the more general ethical conceptions. Love in its earliest form is nonmoral—it is mere desire or instinct. The affection of the untrained man for his child, or his family, or tribe, is not controlled by considerations of right. It must be ethically ineffective till experience and culture have determined its proper objects. Two conditions must be fulfilled before love can rise to the ethical plane. First, it must be transformed from selfish desire into a single-minded wish to secure the well-being of its object, and then it must know what is well-being. Both these conditions are attained through social intercourse.

The standard of good is determined, as we have seen above, by the observation of what is needed in society for the perfecting of each and all. The devotion to the interest of the individual is likewise a generalization from the facts of experience. The consciousness of one's own personality and its needs leads to the recognition of other personalities and their claims. Thus the best ethical thinkers of the world have in different lands come to the identification of one's self with others as the leading principle of moral life—the golden rule. Only it is to be observed that this rule is valueless unless a moral standard has been previously established. To do to others as I wish

them to do to me is morally inefficient in conduct unless I wish what is right. In a word, love is an impulse without moral content. Its proper objects must be determined in part by ethical experience and its method of procedure must be learned in the same way.

It is no less true that it is from social intercourse that we gain the final and fundamental standard of conduct, the idea of justice. The recognition of individual rights is a product of reflection on social experience out of which two conceptions inevitably flow—namely, the absolute right of the individual to perfection and the absolute right of society to perfection. These two conceptions, which appear on the surface to be mutually antagonistic, are reconciled by the fact that the individual finds his perfection only in society.

A fundamentally wrong theory of life is involved in the statement that the individual surrenders certain rights for the sake of living in society. The proper statement is that he comes to self-consciousness, to individuality, and therefore to rights and perfection only in society. At the same time, the content of justice is determined by social relations. It is only by experience that we can say that we owe just so much to each person. When we have determined this we have determined everything. There is nothing higher than this. Love can do no more than recognize the rights of every being, for to do more would be wrong. Mercy is only a name for a higher sort of justice; it is the recognition of the fact that under the circumstances the delinquent deserves something different from that which rough justice, or what passes for justice, has meted out to him.

Finally a great motive for right living is supplied by experience; namely, the hope of worldly well-being or salvation. Enlightened observation more and more shows that happiness attends virtue. This is not to be set aside as merely refined selfishness. It may take that shape in its cruder forms in what is called the "Poor Richard" system of morality. But it is properly that regard for self-development which all the highest schemes of life recognize as a fundamental and necessary principle. It is contained in the beatitudes of the Sermon on the Mount and in the ethical systems of Plato, Zeno and Kant, and it is not inconsistent with the purest unselfishness. What is more, from it the mind passes naturally to the broader ideal of the well-being of the world as the aim of life and the basis of happiness.

Turning, now, to religion, we find that it is simply man's recognition of an extra-human power in the world and the conviction that he stands in some relation to that power. It thus introduces us to a new social complex. In morality the parties are man and man: in religion, man and God. In our moral relations with a



person or government there are two classes of influence to be considered—the moral power of the personality and the restraining or impelling power of his or its physical control over us. The second of these is what we call sanctions, rewards and punishments. These, again, are of two sorts, internal, or organic, and external, or inorganic, and it is only the first sort that can be called moral.

Thus let us suppose that it is better for a college student, physically and intellectually, not to study after midnight, and that he does stop work at that hour. Whether this is a moral process depends on the consideration which has formed his habit. If he has himself, through observation of his life and that of others, reached the conclusion that late study is injurious, and has therefore avoided it, or if he has on reflection followed the advice of others as probably wise, he has acted as a moral being; but if his conduct has been determined solely by his fear of incurring penalties, or by his hope of securing rewards held out by college rules, it is nonmoral.

In the sphere of religion the two sorts of sanctions are what we call natural and supernatural. The laws of nature may be considered to be the laws of God, and the natural penalties and rewards of life to be divine sanctions. Obedience to these laws is a moral act, because it involves control of self in the interest of organic development. But supernatural sanctions are inorganic and nonmoral, since they do not appeal to a rational self-control. He who is honest merely to escape punishment or receive reward fixed by external law is not honest at all. But he who observes the laws of health or of honesty because he perceives that they are necessary to the well-being of the world is also religious if he recognizes these laws as the ordination of God.

When religious sanctions are spoken of it is commonly the supernatural sort that is meant. It is an interesting question how far the belief in these is now morally effective. That it has at various times been influential cannot be doubted. In the ancient world and in mediæval Europe the deity was believed to intervene supernaturally in this life for the protection of innocence and the punishment of wickedness; but this belief appears to be vanishing and cannot be called an effective moral force at the present day. Men think of reward and punishment as belonging to the future, and this connection is probably of some weight. Yet its practical importance is much diminished by the distance and the dimness of the day of reckoning. The average man has too little imagination to realize the remote future. At the critical moment it is usually passion or the present advantage that controls action.

It is also true that the supernatural side of the belief in future retri-

bution is passing away; it is becoming more and more the conviction of the religious world that the future life must be morally the continuation and consequence of the present. This must be esteemed a great gain—it tends to banish the mechanical and emphasize the ethical element in life and to raise religion to the plane of rationality. Rational religious morality is obedience to the laws of nature as laws of God.

We are thus led to the other side of religion, communion with God, as the effective source of religious influence on conduct. It is this, in the first place, that gives eternal validity to the laws of right. Resting on conscience and the constitution of society, these laws may be in themselves obligatory on the world of men, but they acquire a universal character only when we remember that human nature itself is an effluence of the divine, and that human experience is the divine self-revelation.

Further, the consciousness of the divine presence should be the most potent factor in man's moral life. The thought of the ultimate basis of life, incomprehensible in his essence, yet known through his self-outputting in the world as the ideal of right, as a comrade of man in moral life, should be, if received into the soul as a living, everyday fact, such a purifying and uplifting influence as no merely human relationship has ever engendered.

Religion, then, in itself furnishes us with no rules of conduct; it accepts the rules worked out by human experience. There is no moral precept, high or low, in any ethical manual or sacred book which has not been experienced, discovered, created, tested, approved by man himself, living his life in sympathetic relationship with his fellow creatures. The deepest, the ultimate source of our ethical codes, as actual phenomena, is social unity. It is this that cultivates sympathy, evokes the recognition of the right of the individual man to perfection, defines that perfection and creates the moral ideal. The building up of this unity is the highest moral duty of us all, and offense against it is the blackest sin of which man is capable. He who perpetuates distinction of caste and class, who by any social or religious code rears artificial barriers between man and man, and thus hinders the free interplay of social forces and the free communion and co-operation of individual men, commits a crime of far deeper import than the ordinary offenses which excite our indignation.

Here we see the moral function of love. It has no code, but it is an impulse which tends to foster unity. Nowhere is this fact more clearly recognized than in the Sermon on the Mount, which denounces all selfish antagonism and involves, though it does not explicitly state, the conception of social unity as the basis of moral life.

It involves a grave misapprehension of the subject to charge religion with the crimes which have been committed in its name. These crimes are the result of moral ignorance and weakness. Religion, the sentiment of relation to the extra-human power, has no ethical code, but, like art and philosophy, adopts the code that it finds in the social organism of its time. It is not to be held responsible for what belongs to a different sphere. It is not a law-giver, but an inspirer; does not tell man what to do, but encourages him to do what he thinks to be right.

Religion, accepting the ethical code established by man, identifies it with the will and nature of Deity, a procedure to which no exception can be taken. The impetus which thus comes to the moral life is obvious. There is the enthusiasm which springs from the consciousness of being a part of a vast scheme, buoyancy given by hopefulness or certainty of final victory, and the exaltation of loyalty to a great aim and a transcendent person.

The true power of religion lies in the contact between the divine soul and the soul of man. It must be admitted that to attain this is no easy thing. To feel the reality of a divine personality in the universe, to value this personality as the ideal of justice and love, to keep the image of it fresh and living in the mind day by day in the midst of the throng of petty and serious cares of life, demands an imaginative power and a force of will rarely found among men. It is in this power that the great creative religious minds have excelled. The mass of religious people are controlled by lower considerations and never reach the plane of pure religious feeling. Most men look to God as their helper in physical things or as an outside law-giver rather than as their comrade in moral struggle.

Thus, religion has not come to its rights in the world; it still occupies, as a rule, the low plane of early, non-moral thought; but is there any reason why it should continue in this nascent shape? Is there anything to prevent our living in moral contact with the soul of the world, and thence deriving the inspiration and strength we need? What has been done by some may be done in a measure by all. Inadequate conceptions of God and of the moral life must be swept away, the free activity of the human soul must be recognized and relied on, the habit of contemplation of the ideal must be cultivated; we must feel ourselves to be literally and truly co-workers with God. In the presence of such a communion would not moral evil be powerless over man?

Finally, we here have a conception of religion in which almost all, perhaps all, the systems of the world may agree. It is our hope of unity.

THE best way to become an orator is to have something to say and then say it.



## The Home

### Helps to High Living.

SUN.—Let us have no thought or care but how to be God's devoted instruments.

MON.—All wants are satisfied in the sweet, gentle element of Love.

TUES.—A thankful spirit turns all that touches it into happiness.

WED.—When once thou art well grounded in inward worship thou wilt have learned to live unto God above time and place.

THURS.—Let every creature have your love.

FRI.—The Spirit of Love is the truth and reality of God in the soul.

SAT.—To meet everything that every day brings forth, as something that comes from God is an attainable degree of perfection.

—William Law.

### A BEAUTIFUL LIFE.

A FEW years ago, there lived a famous woman. A little boy sent her twenty-five cents and asked her for all of her books. He was too young to know their value. She wrote him that twenty-five cents would not begin to pay for all her books, but that she would make him a present of one of them and so she sent him "Little Men," and returned his twenty-five cents, wishing that she might gratify him to the full extent of his request. As she lay sick week after week before she died she made little garments for babies belonging to poor people who could not half take care of their children, and the last work she did was on a tiny night-robe which she could not finish. There it is with one sleeve left out. And her hands are folded across her peaceful breast in eternal sleep. There stands a peach basket covered with pink, curly tissue paper. It is full of papers and it is pretty and useful. She did that too. And she wrote on a sheet of paper "Little Women," "Little Women," over and over, all down the paper, so that it could be cut in strips; for hundreds of children wanted her autograph, or some least word from her own pen. Such simple things were the works of a famous writer who loved to be plain and commonplace because she lived in The World Beautiful. —Exchange.

Put something by every week, in some shape or other, for a rainy day. Can a young man with only a dollar a day do it? Yes, and he can increase the pile as his income and years grow. He can do it from the very start. This is a world of many splendid opportunities. We want you all to know that with religion and common sense (keep them together) the problem can be worked out comfortably.

—American Youth.

### HOW THE LEAVES CAME DOWN.

I'll tell you how the leaves came down.

The great Tree to his children:

"You're getting sleepy, Yellow and Brown,

Yes, very sleepy, little Red;

It is quite time you went to bed."

"Ah!" begged each silly, pouting leaf,

"Let us a little longer stay;

Dear Father Tree, behold our grief;

'Tis such a very pleasant day,

We do not want to go away."

So just for one more merry day

To the great Tree the leaflets clung,

Frolicked and danced and had their way,

Upon the autumn breezes swung,

Whispering all their sports among.

"Perhaps the great Tree will forget,

And let us stay until the spring,

If we all beg and coax and fret."

But the great Tree did no such thing:

He smiled to hear their whispering.

"Come, children, all to bed," he cried;

And ere the leaves could urge their prayer,

He shook his head, and far and wide,

Fluttering and rustling everywhere,

Down sped the leaflets through the air.

I saw them: on the ground they lay,

Golden and red, a huddled swarm,

Waiting till one from far away,

White bed-clothes heaped upon her arm,

Should come to wrap them safe and warm.

The great bare Tree looked down and smiled.

"Good-night, dear little leaves," he said;

And from below each sleepy child

Replied, "Good-night," and murmured,

"It is so nice to go to bed."

—Susan Coolidge.

### FABLES.

#### III.—Caged Birds.

The happy-family cage in a certain bird-store was not a very happy place on account of a blue jay who had been making a fuss generally among the others. He picked particularly at a little wren, whose meek and gentle behavior under oppression only excited him to more cruelty, till the owner removed the quarrelsome fellow, who, when he found himself in another cage, suddenly came to the conclusion that the little wren was his true heart's mate; and all day long he beat his head against the bars, sighing of his love and lamenting his fate. Nor was the little wren happy. She sat dejectedly in a corner, letting herself be made very miserable by her gay lover's woe-begone accents.

When the owner of the store came and found the blue jay lying panting on the bottom of his cage, sighing that his soul would leave his body if he were kept away from her whom he loved, he opened the cage door and let the blue jay out. Off he flew, out of the window, across the city roofs, across fields of sweet potatoes and of pinders to his own native wood and a certain sweet gum tree, never looking once toward the little wren, never giving her one thought. And was he to blame that in the sweetness of his liberty he followed his purer, truer instincts to his really own? Or was he to blame that in the unnatural atmosphere of the bird-store he made a mistake which nearly cost him his life, and which made others too very wretched? A designing spider whose web was made up of the threads of scandal he spun would have it so, and the tainted odor of the thing he made attracted many insects for him to feed upon.

But over the heart of the keeper came a wave of justice and he opened the cage door to the little wren and she, too, flew away. Not the faintest shadow of the memory of the bluejay crossed her mind as she nestled into the heart of a pomegranate tree in a neighboring garden.

Life in the bird-store was but as a horrid dream to the wren and the jay, now so far away from each other, and so happy in the separation. But to others it was still an oppressive reality, yet all they knew of life, for they were society born and bred, and this was society!

GERTRUDE R. COLBORN  
Homosassa, Fla.

#### Cruelty to a Boy.

Little Boy—Sister isn't sisterly a bit. She doesn't care how much she makes me suffer.

Auntie—Why what has she done?

Little Boy—I was awful hungry at breakfast, and enjoyin' my oatmeal like everything, and she went and told me it was scorched, and after that it tasted horrid. If she'd go to Sunday school reg'lar, maybe she'd get kind enough to not tell me till I was through.

—Good News.

AN extravagant man is always talking to his wife about the necessity of economy.

EDWARD EVERETT HALE tells a curious story of Tennyson's appointment to the laureateship. The honor was first offered to Samuel Rogers by Prince Albert, and the banker-poet in declining it because of age recommended Tennyson for the place. The Prime Minister wrote in reply: "We are not acquainted with the works of this gentleman, and will you be good enough to let me know whether he has ever written anything which would make it improper for a woman to name him for this post?" Mr. Hale says that this story is as true as it is funny, for he saw the original correspondence with his own eyes.

—Exchange.



## The Sunday School

### THE FOURTH YEAR OF THE SIX YEARS' COURSE.

#### The Flowering of the Hebrew Religion.

BY EV. W. W. FENN.

#### LESSON VIII.

##### THE GOOD SAMARITAN.

Luke x. 25-38.

*To worship rightly is to love each other.*  
Whittier.

*To give peace to a single heart by a single kindly act is worth more than a thousand head-bowings in prayer.*  
Sadi.

Picture: The Good Samaritan. By J. J. Henner.

Our picture does not quite tell its own story. We see a young man whose relaxed muscles and parted lips show that he is badly hurt and probably at the point of death. We might guess perhaps that his condition was not due to accident or disease, since on neither hypothesis could his nakedness be satisfactorily accounted for. An old man whose face, hidden though it is, makes upon us the impression of anxious kindness, is holding his hand over the young man's heart to see whether it still beats. But who these persons are and what is the story of which this scene is clearly only an episode, we must read the parable to discover.

From the story, then, as Jesus told it, we learn that the scene of the picture is on the mountain road leading from Jerusalem down to Jericho, about twenty miles distant. The accounts of travelers assure us that the painter has not exaggerated the desolateness of the way: one describes it as "leading through a wild and dreadful solitude, a veritable rocky pass, with rocky walls right and left and rough stones scattered confusedly under foot;" and it is said (though on doubtful authority) that it was known as the Way of Blood, because frequented by highwaymen. This young man, then, must have been set upon by some of these robbers, who, after stealing all that he had, have left him naked and half dead by the roadside. The parable tells us further that while he lay there helpless and dying, three men saw him, only one of whom had humanity enough to give him assistance. The first of the three was a priest, a man whose sole business in life was to conduct the worship of God in the temple at Jerusalem; but this cannot be the priest, for the parable says that so far from helping the sufferer he actually crossed to the other side of the road and hurried by. Perhaps he thought the man was dead, and in that case to touch him would be to spoil his priestly purity and incur ceremonial defilement. The next to come along was a Levite, also a holy man and employed in the service of the temple, although in a subordinate position. All priests were Levites, but only one family of the Levites could be priests. But the Levite had too much to do in the service of God to turn aside for the service of man, and he was so busy caring for the temple of God in Jerusalem that he could give no heed to the temple of God in man. So he also, like the

priest before him, passed by on the other side. Then a Samaritan approached, but there are many reasons why we should not expect him to stop and look after the dying man. He was a Samaritan and the victim of the robbery was probably a Jew, and "Jews had no dealings with Samaritans." There was bitter race-hatred between the two. If the priest and the Levite had met the Samaritan they would have scorned him as a heretic who did not know how to worship God aright; and the young man, had he been well and traveling with them, might have echoed the taunts with contemptuous railings, which the Samaritan would have returned with defiance. It would have been no more than would have been expected, then, if the Samaritan, seeing the helpless and possibly murdered Jew, had said with a grim smile: "Let his own people care for him; why should a 'dog of a Samaritan' look after a Jew?" Besides he was on a business trip and had valuables with him. The priest and the Levite were tolerably safe on the road, for they were not supposed to have much money with them and were respected as holy men of God besides; but this was a man whom it would be worth while to waylay, and he was a Samaritan, too. Quite the most prudent course therefore would have been for him to put spurs to his beast and get out of the dangerous locality with all speed, since this might possibly be a decoy, and at any rate the band could not be very far off, perhaps were even lurking close by waiting for a second victim. Moreover if he, a Samaritan, were found near a wounded Jew he might incur the suspicion of having been the assailant. Considerations of race prejudice and personal safety combined to urge him on; nevertheless, "moved with compassion," he bound up his wounds, using the best and most expensive healing lotion known in those days, and, supporting him on the beast while he walked alongside, brought him to a neighboring inn,—whose ruins may still be seen, it is said, on the Bloody Way,—and there stayed with him over night. In the morning, unable to delay his journey any longer, he left with the landlord a sum equivalent to two days' wages of an ordinary laborer, ordering him not to stint his care or look to the wounded man for recompense, but to spend all that was needful, and—"when I come again I will repay thee." So runs the story which interprets our picture, and now let us see why Jesus told it.

What was the intent of this parable?—It was spoken to teach a questioning scribe that obligation to love and helpfulness could not be defined by lines of race.

The occasion of the parable was this: A man learned in the law asked Jesus what he must do to inherit eternal life, that is, to have a place in the kingdom of the Messiah, which, as he believed, was soon to appear on the earth. The question was not an unusual one, and the "lawyer" doubtless supposed that Jesus would bring forth some new wire-drawn refinement or infinitesimal scruple which he would command him to observe. Instead of that, however, Jesus referred him directly to the law, and, accepting his own broad comprehensive summary of it in the two requirements of love to God and love to

man, bade him obey these two commands if he would be saved. Then the lawyer, determined to prove that his question was less simple than it had been made to appear, asked, Who is my neighbor? In reply Jesus told him the story we have just related, and at the close asked him which of them—priest, Levite, or Samaritan—proved himself neighbor to the unfortunate man. It was a hard question for one to answer who believed religiously that no good thing could come out of Samaria, and to avoid pronouncing the hated name, he answered: He that showed mercy on him. Thus Jesus had made him confess that a Samaritan was neighbor to a Jew. Hence to love one's neighbor meant more than to love your fellow-Jews, for neighbors included Samaritans also.

How did this teaching agree with Jewish ideas?—It was in harmony with some of the noblest prophetic utterances, but it was in opposition to Jewish belief and practice at the time of Jesus.

It is remarkable that the high-water mark of Jewish thought prior to Jesus and Paul was reached in the eighth century B. C. by the very first of the writing prophets, Amos. To him Yahwe was god of the whole earth and not of Israel alone; he had brought the Jews out of Egypt, but he had also led the Philistines from Caphtor and the Syrians from Kir. But to this magnificent universalism popular Jewish thought never attained, and when Jesus lived it is probable that no ordinary Jew would have supposed, even for an instant, that a Samaritan was his neighbor whom he must love even as he loved himself. Then, under the influence of legalism, a neighbor was interpreted to mean only "a member of the Hebrew race and commonwealth." In this as in other respects Jesus was one of the prophets opposing Phariseeism as his predecessors had opposed sacerdotalism. He widened the term neighbor, and with it the whole conception of Law and of Israel's relation to God, by including under it Samaritans as well as Jews. Such teaching gave a death-blow to national and religious Particularism.

It has been questioned whether Jesus can have taught as he is here reported. Judging from other passages in the Gospels we should conclude that Jesus felt toward the Samaritans about as the rest of his nation did, and this story occurs in a section peculiar to Luke and containing an account of a Samaritan missionary tour which is almost certainly not authentic. It may be taken for granted that Jesus had no such large views of humanity and its teaching as Paul afterward preached, for Jesus was not a philosophic thinker. It is not apparent, either, that he had any enthusiasm for Humanity, in the present use of that phrase,—the idea of Humanity as an entity was quite beyond him,—but his practical sympathies were unbounded. He may have told his disciples not to enter into any city of the Samaritans, and still have been touched and taught by the story of the Good Samaritan, which he may have heard from some one else. In real life we may be perfectly sure that Jesus would have helped a Samaritan in need, and rejoiced over a Samari-



tan's act of kindness. Moreover, the story is put at a comparatively late period in his life, when his sympathies may have been broader than they were at first. At any rate, whether Jesus spoke this parable or not, and probably he did, it represents the thought of Christianity, if not of Christ, and its idea is the idea which afterward governed the church.

What is the implication of the parable?—The true worship of God is shown in the service of man.

It has been well said that in this parable is taught "the sanctity of charity." The priest and the Levite were holy men by profession, the Samaritan was holy by character and kindness, but no one who heard the story can have doubted which holiness Jesus preferred. To the lawyer he said, "Go and do thou likewise." This is in keeping with Jesus' invariable habit of laying all stress upon the simple, honest virtues and ignoring completely the concerns of greatest moment to the Pharisees. In this, too, Jesus deserted his age for the age of the prophets. In protest against sacrifice and ritual the prophets had taught that God cares supremely only for justice and mercy and truth, and Jesus repeats the same declaration in an age of narrowing casuistry. It is so hard for us to realize the world in which Jesus lived that we fail to understand how revolutionary his teaching was. No more daring radical ever breathed than this carpenter of Nazareth. To tell men that what God required of them was conduct like that of the Samaritan was strange doctrine then, and in some quarters it is heresy now. Here, if ever, in reply to a direct question, was the occasion for Jesus to set forth explicitly his scheme of salvation, if he had one. Was his answer like the one that would be given in a revival meeting to-day? Did he say anything about belief in himself, in the Trinity or the atonement? In place of that, he tells the story of one man who helped another in distress and urges his questioner to follow the example. The true worshiper of God and lover of men was the Samaritan who showed mercy.

What brought Jesus into disfavor with the people, particularly with the Pharisees?—His opposition to their race prejudice and ethical, social and religious convictions.

We have followed Jesus through the periods of obscurity and popular favor, we are very soon to follow him into the cloud of opposition and ultimate murder. Therefore we have to consider in a few lessons what that teaching was which finally brought Jesus to the cross. This parable shows two reasons why his own people grew to hate him. The first was his direct condemnation of race prejudice. The Jews hated the godless Samaritans. Jesus showed a typical Jew that a Samaritan knew who his neighbor was far better than he did, and actually held up a Samaritan as a model for a Jew. Lines of race were no longer to separate those whom human feeling united. Human feeling makes the neighbor; all who suffer as we suffer, and may be succored as we in their place would like to be helped, are neighbors in the meaning of the commandment. It filled a Jew with wrath to be told that God required him to

love a Samaritan as himself. Then again, Jesus offended the religious convictions of his epoch. He taught that goodness was the principal thing, not fussy piety; and that was unbearable, for it is often much easier to be pious than to be good, to tithe worthless garden-herbs than to tell the truth. When we see how such simple preaching is received nowadays even by the church which worships Jesus as very God we cannot be surprised that it was distasteful eighteen centuries ago. Even yet what is called mere morality is deemed inimical to religion.

#### Questions.

THE INTERPRETATION OF THE PICTURE.—What should you guess about the picture if you had not the story upon which it is based? Was the painter at fault in leaving a cloth spread over the rock? Does the Samaritan seem to have any fear for his own safety?

THE PARABLE.—Put yourself in the priest's place, and see what excuse he may have had for not stopping. Did his religious character make it easier for him to stop or to pass by? What does that show, then, about the value of his religion? Can you find any excuse for the Levite? If you had been the Samaritan, would you have had any excuse for going by?

THE IDEA OF NEIGHBOR.—How do you suppose the lawyer would have answered his own question? How would the priest, the Levite, the Samaritan, have answered it? Do you suppose that the man who was robbed would have answered it in the same way before and after his misfortune? Do we always know who our neighbors are? (The question is meant to be ambiguous.)

THE PRIEST AND THE SAMARITAN.—What would the priest have said if he had seen the Samaritan taking care of the wounded Jew? Is there any hint in the parable that he was a Jew? Why have we assumed that he was? Which of the three proved himself a true worshiper of God?

CAUSES OF OPPOSITION.—What does this parable teach about the reasons why Jesus came to be disliked? What other men can you think of who dared

to defy race prejudice and deny current religious convictions? Have they suffered as Jesus did?

THE PACIFIC UNITARIAN for October, in noticing Rev. A. W. Gould's book on "Beginnings," published by the Western Unitarian Sunday School Society, concludes as follows:

After a preliminary chapter on Legend and Myth, it proceeds to consider the beginnings of the world, of man, of arts, of language, of laws, of the thought of God, of priests and of temples, presenting first the earlier conceptions as embodied in legend and myth, and then giving the latest deductions of science and scholarship on the same themes.

It is exceedingly well done, and in the hands of a capable teacher cannot fail to arouse interest and ground the pupil in an orderly and intelligent conception of both primitive thought and present conclusions.

To old members or new friends of the Western Unitarian Sunday School Society, the society desires to make the following offer: To members renewing their annual subscription of one dollar or to new subscribers, the society will send a copy of this new publication when requested.

This book has already met a larger need than simply the Sunday-school work for which it was planned, as it has been adopted in a "Religious and Moral Study Class" of adults in a neighboring city to the satisfaction of those who have examined it. A teacher in an Ethical Culture Society in Chicago has also adopted it for a text book in her class.

The society has incurred considerable expense in publishing the work, and those who feel like helping it with their annual subscriptions can thus receive a valuable return in addition to the satisfaction of having promoted a worthy cause.

Friend: Is your subscription paid in advance? If not, won't you assist UNITY by now sending in your renewal?

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## The Study Table

### BEGINNINGS.

ACCORDING TO THE LEGENDS AND ACCORDING TO THE TRUER STORY. First year in a Six Years' Study of Religion. Unity Sunday School Lessons, No. XXIII. By Allen Walton Gould. Chicago: Western Unitarian Society. Paper, 12mo, pp. 150. 25 cents.

Mr. Gould has prepared an admirable manual of 150 pages for the first year of the "Six Years' Study of Religion." It is entitled "Beginnings," and is a careful, systematic presentation, in a manner as simple as the subject will allow, of what myth and legend on the one hand, and science on the other, have to tell us of the beginning of the world, of man, of communities, languages, laws, arts, and various religious institutions and ideas. The division is into twenty-two general topics, some of which will naturally occupy a Sunday school more than one Sunday. Such fullness of statement has been aimed at as to preclude the necessity of extended reference to other books in the study of the lessons, though each is followed by a list of the sources of information. This is a good feature, for in preparation for a "recitation" occupying an hour once a week, where the discipline is necessarily weak and the requirements lax, children will not generally search authorities. But the school that takes in and digests what there is in this book in a year will really have accomplished something considerable.

The question suggests itself whether the Six Years' Course might not be more advantageously accomplished by commencing with what is arranged for the fourth year (the study of Christianity), and so coming later to these far-off, more or less vague and indeterminate questions of "The Beginnings." Would not a rational interpretation of the New Testament story and a knowledge of the historical development of the Church be for the child the natural stepping-stone to these more erudite matters of the Origins?

N. M. M.

JOSEPH ZALMONAH. By Edward King. Boston: Lee & Shepard. Paper, 12mo., pp. 365. 50 cents.—We have in this volume of 365 pages a tale of suffering and of resistance to wrong, though not the resistance of

anarchy, that seems too awful for credence; and yet who shall say, from what is already known of "sweat shops" and "sweaters," that the picture is overdrawn? The scene is laid among the Jewish refugees from Poland and Russia, and depicts with startling realism the struggles of the poor exiles against starvation, presenting a view of the avarice of contractors and of their employers, the large manufacturing firms or merchant princes, that brings the bush of shame at the thought that such things can be in our "free America." Joseph Zalmonah, himself a refugee, as here portrayed, is "a hero," but not one of the ordinary type; his heroism is marked by self-denials almost to death, and his struggles are not for self, but for the sweater's victims. The author has a vigorous pen, and shows a familiarity with Jewish customs and the strange ways (strange to us) of the down-trodden people of Israel who, by the oppressive edicts of the Czar, have been driven into an exile where deepest poverty is their companion. The book is well worth reading, for it presents in vivid colors the sight that our own eyes may see if we will but visit for ourselves the homes, if we may call them such, of the thousands of toilers whose music is but the "click" of the sewing machine and whose life is but a living death.

J. O. M. H.

### THE MAGAZINES.

IN LEND A HAND for September there is a greater variety than in the numbers immediately preceding. Mr. Arthur Macdonald's "Fundamental Principles of Criminology" is of interest to a much wider circle than its title would indicate; the extracts from Mr. Wood's report of Andover House is instructive and encouraging; and we have no doubt that the article entitled "Why Help People Who Have Failed?" is good reading for those who are disposed to put this query, but, not being of the number, we confess that we have not read it.

THE TRUTH SEEKER for Oct. 7 contains an able sermon by Dr. M. W. Chunn, on Agnosticism in Unitarian pulpits, written in response to a recent editorial in *The Christian Register*, upon which sermon the editor comments with unwonted temperance and agnosticism.

THE TWENTIETH CENTURY for October 12 contains two earnest essays to meet the money problem,—one by Mr. C. F. Keller and the other by Mr. Mr. W. E. Brokaw,—both of them having value, but both, we fear, leaving out of consideration some of the necessary conditions.

### THE NEWEST BOOKS.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice. Any book mentioned, except foreign ones, may be obtained by our readers from Unity Publishing Co., 175 Dearborn street, Chicago, by forwarding price named below.

JESUS AND MODERN LIFE. By M. J. Savage. With an introduction by Professor Crawford H. Toy. Boston: George H. Ellis. Cloth, 8vo, pp. 229. \$1.

OUTLINE OF CIVIL GOVERNMENT. By C. D. Higby. Boston: Lee & Shepard. Chicago: A. C. McClurg & Co. Cloth, 16mo, pp. 133. 30 cents.

THE BUILDERS OF AMERICAN LITERATURE. First Series. By Francis H. Underwood. Boston: Lee & Shepard. Chicago: A. C. McClurg & Co. Linen, 12mo, pp. 302. \$1.50.

WOODIE THORPE'S PILGRIMAGE. By J. T. Trowbridge. Boston: Lee & Shepard. Chicago: A. C. McClurg & Co. 16mo, pp. 263. \$1.25.

A VICTORIOUS UNION. The Blue and the Gray Series. By Oliver Optic. Boston: Lee & Shepard. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 361. \$1.00.

AMERICAN BOYS AFLOAT. All Over the World Afloat Library: Second Series. By Oliver Optic. Boston: Lee & Shepard. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 343. \$1.25.

THE SELF: WHAT IS IT? By J. S. Malone. Second Edition. Chicago: Chas. H. Kerr & Co. Cloth, 12mo, pp. 262.

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## Notes from the Field

**St. Louis, Mo.**—THE SELF-CULTURE CLUBS OF ST. LOUIS have entered upon their seventh year this fall.

A course of ten lectures on English history, from the earliest times to the present, will be given by Mr. Plank. The course will be illustrated by stereopticon views of some of the leading events and characters of English history. They will be given at the North Side Club on Friday evening, and at the South Side Club on Thursday evening.

Before the Young Women's Self-Culture Club, at 1730 Wash street, Mr. W. L. Sheldon will give a course of seven lectures on "The Story of Italian Paintings, Told in Biography, with Stereopticon Illustrations from the Works of the Great Italian Masters." These lectures will be given fortnightly. On the alternate evenings two lectures will be given on Italian history, by Mr. Plank, and two on Italian literature, by Mrs. E. D. Lee. The members of the club will give an entertainment once a month. The subjects will be the literature of and relating to Venice, Florence, and Rome, respectively. These entertainments will be given entirely by the members of the club, and will consist of essays, readings, recitations, and music. A class for the study of English literature will meet every Tuesday evening. They will study English literature from its origin, tracing its development to the present time.

The Young Women's South Side Club will devote its season's lecture course to American history and literature. Mr. N. O. Nelson will give a course of seven lectures on American history, from the period of discovery to the present time. These will be given every other week. The alternate evenings will be devoted to American literature. "American Novelists" will be the subject of an entertainment by Miss Laura E. Toms, and "American Humorists" of an evening's lecture by Rev. John Snyder. Four entertainments will be given by the club: The subject of the first, "Colonial Literature;" of the second, "Literature of the Revolution;" and of the third, "Contemporary Literature." A fourth will be a dramatic representation of "The Courtship of Miles Standish." A class for the study of elocution will meet on Monday evening, with Miss Sarah L. Tower as instructor. A literary and musical class will meet on Wednesday evening under the leadership of Miss Bella G. Waters.

The opening lectures of these courses were given under very favorable circumstances. The lecture hall was crowded each night, and the listeners manifested great interest.

There is a small membership fee for each club, but the lectures and meetings are open, without charge, to all wage-earners. E. N. P.

**Minnesota State Conference** met at Duluth on October 17, 18 and 19. The Conference really began Sunday evening with the dedication of the Duluth church, which has been removed to a more central location and tastefully renovated during the past summer. Mr. Crothers, Mr. Forbush and Rev. C. C. Salter, a Congregationalist of the city, joined with the minister and the people in the service. The society seem prosperous and harmonious, and

well pleased with their admirable young minister, Mr. Southworth.

The first regular session of the Conference was on Tuesday evening, when Mr. Gould, Mr. Davis of Winona, and Mr. Crothers spoke at a platform meeting on "The Forward Movement in Religion." Wednesday morning, after an uplifting devotional meeting, led by Mr. Staples, of St. Cloud, the reports from the various churches were presented and proved very encouraging upon the whole, though a few of the churches were temporarily closed on account of the hard times. Nearly all of the ministers had been doing missionary work, and found in most places that the people were very eager for a larger faith. Miss Putnam gave a brief account of her itinerant ministry in North Dakota, unconsciously revealing how close she came to the hearts of the people. One of her posts—Detroit, Minn.—has so far organized as to give her a call for regular services, which she will begin after the first of January. Mr. Forbush reported the sad death of Mr. Petersen, of Winnipeg, and the Conference voted to send a letter of sympathy to Mrs. Petersen.

Wednesday afternoon there was an interesting discussion of "The Relation of the Church to Its Young People," followed by a close and attractive presentation of Spencer's ethics, by Mr. Hopkins, of Duluth, which called out a lively debate among the ministers. After a social meal in the church dining rooms, Rev. Axel Lundeborg, of Minneapolis, was ordained, at the request of the Swedish Church over which he presides in that city. Mr. Forbush preached the sermon, Mr. Gould gave the charge, and Mr. Davis the right hand of fellowship. Thursday morning there was an informal ministers' meeting at which a bright paper was given on "The Minister in His Study," by Mr. Ballou, of Fargo. The final paper of the conference was by Miss Putnam, on "The World's Parliament," catching the spirit of that historic occasion admirably. The officers for the coming year are: President, Rev. S. M. Crothers, of St. Paul; Vice President, Rev. F. C. Davis, of Winona; Secretary, Rev. H. G. Putnam, of Fargo; Treasurer, Mr. Chapin, of St. Paul.

**Duluth, Minn.**—Sunday evening, October 15, the dedication service of the First Unitarian Church of Duluth was held, an occasion which may be considered the second milestone marking the progress of this sturdy young society, the first being the settlement, about a year ago, of a permanent pastor, Rev. F. C. Southworth, who has recently added to his own effectiveness and that of the society by taking to his new home a helpmate and home-maker. The dedication sermon was preached by Rev. S. M. Crothers, the dedicatory prayer offered by Rev. C. C. Salter, and an address made by Rev. T. B. Forbush. The "Dedication by the People" appeared to your reporter so admirably arranged that he has ventured to set it forth in full for UNITY's readers. It was as follows:

### DEDICATION BY THE PEOPLE.

Minister: With gratitude for the blessings which have been given us, and with hearts made joyful by the ever enlarging opportunities for the worship of God and the service of man, we have gathered here to consecrate this building.

People: "I was glad when they said unto me, let us go up into the house of the Lord. Enter his gates with thanksgiving, and into his courts with praise."

Minister: To the earnest seeking for the highest and communion with the best, to the belief that right and truth will triumph, however lowly may be their guise, we, the people who worship here, do dedicate this church.

People: "Blessed are they that hunger and thirst after righteousness."

Minister: To the recognition of unchanging laws in the universe, to the free investigation of these in nature and in man, to a reverent, unfettered and impartial search for truth, we dedicate this church.

People: "And the spirit of truth shall guide you into all truth. And ye shall know the truth, and the truth shall make you free."

Minister: To the recognition of a law in ourselves which speaks with a commanding voice, and to a willing obedience to the dictates of conscience as to the command of God, we dedicate this church.

People: "Righteousness and judgment are the foundation of his throne."

Minister: To that charity which suffereth long and is kind, to a love for humanity which shall lift up the fallen and speak words of comfort to the distressed, we dedicate this church.

People: "Now abideth faith, hope, love, these three; and the greatest of these is love."

Minister: To the recognition that our neighbor's life is our life, that service is the true watchword of the age, and that helpfulness and brotherly kindness are better than devotion to self, we dedicate this church.

People: "For the Son of Man came not to be ministered unto, but to minister."

Minister: To the open-eyed faith which sees in man and nature the working of an unseen power and the revelation of an infinite love, to the reverent worship of the All-true and to the humble service of the All-good, we dedicate this church.

People: "God is a spirit, and they that worship him must worship him in spirit and in truth."

**Tacoma.**—We are glad to hear that notwithstanding the pinch of hard times which caught our fellow-workers in the Free Church with peculiar severity, it was never so alive, alert and enthusiastic as it is to-day. Its very adversities serve as incentive to sustain an interest in its activities, which grow in number and in patronage from month to month. This church has a cause to represent which gives its life a value far beyond the reach of Tacoma. With others it is called upon to prove the vitality of the ethical basis, and to show that there is a place for a church outside the outermost ring of a denominational name, even though the name be that of Unitarian, which is worn by so many who are trying to make the word synonymous with the freest Free church possible.

**Seattle, Wash.**—On the evening of Friday, Oct. 6, the semi-annual meeting of the Unitarian Society of this city was held,—and proved a very interesting and instructive occasion. A delightful feature of the evening was a fine musical program, ending with the reading of Sir John Bowring's "Erl King," which was followed by Schubert's musical rendition of the same poem. The proposition was made to change the name (without in any way



altering the methods) of the Young People's Fraternity to the Unity Club, and allusion was made to the gratification felt by the parish at the approaching marriage of Rev. Walter G. Eliot, Jr., their pastor. In the course of his address Mr. Joseph Shippen, the president, happily expressed the aims of the progressive church as follows: First, to show religion to be reasonable. Secondly, to increase spiritual life in the community. Thirdly, to uplift humanity and prompt social progress. "We accept," said he, "the trenchant sentence of Charles Kingsley—'God's kingdom is not a kingdom of fanatics, yelling for a doctrine, but of willing, loving, obedient hearts.' On these lines we believe in the progressive church of the future."

**The Fall Conference of the New Hampshire Unitarian Association** was held at Manchester, N. H., Oct. 10 and 11. A very interesting feature of the meeting was the address by Rev. E. L. Rexford, of Boston, on "The Relation Between the Unitarian and the Universalist Churches: What They Have Been and What They Ought to Be." The address was a strong plea for closer union between the Unitarian and Universalist wings of the Liberal Church of America. Dr. Rexford expressed his sincere pleasure in responding to the invitation to address the conference on the topic assigned to him, showing, as it did, that the desire for union and co-operation was not all from one side, as some would have us believe. The address was followed by a general discussion of the subject, led by Rev. C. B. Elder, of Keene, N. H.

**Superior, Minn.**—An evening meeting was held in the beautiful little church here Thursday, Oct. 19, at which Miss Putnam gave an address on "The World's Parliament." Mr. Gould on "The Future of Religion," and Mr. Staples on "Conscious and Unconscious Religion." The church is temporarily without a minister, but its life is still vigorous. A large and sympathetic audience gathered at the evening meeting, and lay services are kept up, assisted by an occasional visit from Mr. Southworth, of Duluth, or Mr. Crothers, of St. Paul.

**Peabody, Mass.**—At the seventy-third session of the ESSEX CONFERENCE, held at Peabody, Mass., Oct. 19th, the following resolution was introduced by the President, Hon. E. P. Dodge, and unanimously adopted by a rising vote, at the close of an exceptionally interesting address by Dr. E. L. Rexford upon "The Relations of Unitarians and Universalists:"

*Resolved, That the Essex Conference of Unitarian churches is heartily in favor of the union of all denominations who hold what is termed a liberal faith, and is ready to co-operate in a practical way to accomplish a purpose so fully in accordance with the clearly defined tendency of the religious thought of the present time.*

**Winona, Minn.**—The financial depression has not been felt seriously at Winona, both the income and the membership having increased the last year. A Unity Guild has been organized and is doing practical missionary work as well as discussing social questions. A unique feature of the Sunday services is a series of lectures by laymen of all denominations, given immediately after the close of the morning services.

**St. Anthony Park, Minn.**—The people here have temporarily suspended their regular Sunday services, but they are keeping up all their other church work, and have one of the best Sunday schools in the State. And their pulpit is filled quite frequently from St. Paul or Minneapolis.

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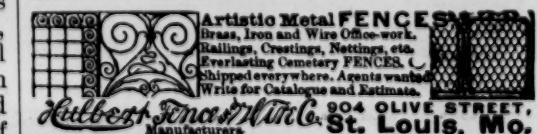
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